Trade G. B. V. 27.

A MODEST APOLOGY

In DEFENCE of the

BAKERS.

Againſt a Certain PAMPHLET, call'd

POISON DETECTED.

By SAMPSON SYLLOGISM,
A BAKER.

He ſent to meet them becauſe the men were greatly aſhamed, and the king ſaid, tarry at Jericho until your beards be grown. x Chap. II. Samuel.

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A

MODEST APOLOGY

IN DEFENCE OF THE

BAKERS.

" OFtentimes the miſtaking of a
" noble purpoſe has drawn re-
" proach upon its author, and many
" great men have been curſed for de-
" vils in their lives, whom ſucceeding
" ages have venerated as divine."

SENECA.

This truth the laudable body of bakers very conſpicuouſly illuſtrate; for though we may without vanity, or the

leaſt inſult to our own modeſty, affirm, that we have diſcovered one of the moſt important ſecrets that ever was or ever will be revealed to the world, yet are we even diſreſpected and ſlandered for the benefit: So ungrateful is mankind! To us only are they indebted for inſtructing them in the preſent uſe of whiting, chalk, lime, allum, and old bones, inſtead of wheat-flour to make bread; ſo that now they can eat thoſe cheap and common ingredients, and grain may be converted to other purpoſes.

Leſt therefore ſucceeding ages ſhould attribute this invention to ſome ſpirit of different nature from human, we thus publickly vindicate and aſſert our ſole and unrivalled claim to all the honour of this vaſt diſcovery; the utility of which, it ſeems, there are more people than we could deſire bold enough, even at preſent, to diſpute and deny.

Nay,

Nay, a certain impudent book called Poiſon Detected, a few days ago came to our hands, in which the author, poor near-ſighted ſpeculator! ſo far from perceiving the great advantages our improvement yields to the public, not only deſpiſes the ſame, but almoſt affirms us to be a body of men who are injurious to the community; and therefore aſperſes us with ſuch cenſorious language, as may be more decently hinted at than repeated.

As this defamatory pamphlet is manifeſtly and opprobriouſly wrote with a view to deſtroy our private emoluments ariſing from the diſcovery, to expoſe our myſteries, and to quench this glorious particle of flame, which, kindled at our ovens, may give luſtre to the funeral pile of the expiring city: If it was not our purpoſe to take off all its arguments as they riſe, we ſhould have

contented ourſelves with obſerving to the world, that though its author affects to expoſe all our arts, yet the moſt common baker amongſt us is convinced, and can amply prove, that he does not underſtand above one half of his ſubject.

My deſign in this apology is therefore only juſt to prove that he is ſhamefully miſtaken in all the allegations he aſſerts; and that the introduction of lime, whiting, ground bones, and allum, into bread and flour, is not only the greateſt preventive of famine, an addition to his majeſty's royal revenues, decreaſes diſeaſes amongſt us, and is as ſuch the greateſt diſcovery that ever the wiſdom of man has, or will find out; but alſo, that the bakers who contrived the compound, are not to be ſo precipitately charged and treated as a nuſance, and abuſed as the famiſhers and poiſoners of the people, as that author may think; and

and that envy, ingratitude or malice only, can ever eſteem them otherwiſe than friends of the people, and their greateſt benefactors.

Since therefore men are naturally more careful about victuals in plenty than about health, it will be fit we ſhould regard the appetite of our readers firſt, and give that diſh the preference of introduction which was meant to prove us the cauſers of plenty. In other reſpects we ſhall not attempt, like able generals, to ſet our army of arguments in the beſt array, but ſhall rather depend upon the ſtoutneſs and ſolidity of the troops, than the diſpoſition or regularity of marſhalling; they ſhall be ſtrong, conciſe, and delivered as they ariſe.

It is recorded in hiſtory, that many cities, when they have been for ſuch a long time beleaguered, as to give reaſon

to ſuſpect a ſcarcity or famine might oblige them to ſurrender, have conſented amongſt themſelves to deſtroy all the uſeleſs people, that the reſt might the longer ſuſtain the calamities of the ſiege.

We the greateſt politicians of this age, have in a two-fold manner refined upon this piece of inhuman and barbarous policy, no leſs than upon that of Lycurgus, who enacted a decree, as his celebrated biographer * relates, by which all deformed and crippled children were doomed to be deſtroyed. We merit the civic crown, who have evidently ſaved many fellow-citizens from famine and hunger. Now no nouriſhing powders † are wanted, their exigencies is happily precluded by our

* Plutarch.

† It is ſaid that the ancient Britons, by holding a certain morſel in their mouths, could endure many days hunger. We need not now regret the loſs of that ſecret. Vide Herodian & Dion.

political

political diſcovery, which manifeſtly diſcloſed for the public good, compriſes the utility of the neceſſary reſource of beſieged cities; and the Spartan law-giver's rigid decree, without including the cruelty of either; for it not only prevents ſuperfluity of people, a thing to be avoided in all well-regulated ſtates, as the emigrations of colonies to diminiſh the populouſneſs of many countries evidence, but alſo feeds the reſidue on a much more cheap and common ſubſtance than bread made of corn-flour only: chalk, lime, ground bones, and whiting, are, thank God, in plenty enough; but to us it is that the people are indebted for the manner of reducing them to an edible conſiſtence.

Some folks peradventure may entertain doubts, whether the health and lives of the people are altogether ſo much at our diſpoſal, as our practices upon them, through their food, may ſeem to argue,

argue, and may believe alſo, that we are not quite at liberty to feed them with whatſoever ſubſtances we ſhall think moſt agreeable to our intereſt. To them the anſwer is conciſe: let them pleaſe to obſerve, that if we have ſo long fed them they are our property; that the creatures we feed are our own chattles, is an undoubted certainty: if they had authority in the article of their food, they would have exerted and vindicated the ſame, which as they never have done, of courſe that privilege, according to the law in that caſe provided, is forfeited for want of claim; and if they have loſt the right, never had it, or by any means whatſoever have it not at preſent, then they are, as it appears, at our diſpoſal in their bread. Now "bread is the "life, and he that taketh it from the poor "is a murderer," ſays the ſcripture. If then bread really is the life, he who has that at his diſpoſal, has the ſame authority

rity over the lives of mankind: this is fact; however, that it may not be ſaid we take ſevere methods, we would rather win by the prevalence of gentle argument and mild perſuaſion, than coercively aſſert thoſe advantages which the rigour and cogency of juſtice would countenance, and aſſiſt our cauſe withal.

Mild ways are always the moſt eligible; we are the more readily inclined to try them, ſince we are confident we ſhall not fail to ſucceed ſo far as to prevail by the ſtrength and conviction of our argumentation.

Truth then with decency aſſerts her cauſe,
When from juſt premiſes ſound proofs ſhe draws.

LUCRETIUS.

By means then of the common uſe of this new-invented bread alone, little corn will be conſumed on that account,

as was always the caſe in times of ignorance, ſtupidity, and indelicate healthineſs; therefore all that grain may be ſaved to be privately exported, and may be ſold for a good price to the French, or the devil, if he will pay for it, provided we can but keep from them the art of making the compound which ſo happily precludes its want among us; but if they ſhould diſcover the ſame, one certain happineſs chances to attend it: we doubt if any but brave Engliſhmen will eat a morſel of it, or whether any other people will permit its uſe, eſpecially if they ſhould once be convinced of its effects, which, indeed, would not much recommend it where the lives of the people are in the leaſt regarded; a privilege which may ſecure us in the poſſeſſion of the uſe of this valuable ſecret in England only: which brings us to conſider another vaſt advantage deriv'd from the uſe of this food.

We eaſily allow the manifeſt decreaſe of the people of this metropolis, but the ſhort-ſighted politician, who gives us the honour of cauſing it, (vide Poiſon Detected) pretends it to be a calamity; Prepoſterous aſſertion! 'Tis the greateſt felicity, we maintain it. Does it not ſuperinduce ſtill greater plenty among the remaining few? What do all quarrels and altercations ariſe from, but from jealouſy of the too numerous poſſeſſors of the gifts of heaven? What engages kings to ſlaughter mankind? or how are they uſeful but by deſtroying thoſe of other countries, to enlarge the property and poſſeſſions of their own ſubjects, whom ſuperfluity makes turbulent? 'Tis manifeſtly ſuſpicion that we may not have room enough in the world, or ſubſtance ſufficient for our exigency, that occaſions our jealouſy, envy, and all other uneaſineſſes.

——*Jealouſies and fears,*
Set men together by the ears. HUD.

If it is then proved that we occaſion the decreaſe of the people, we increaſe the poſſeſſions of the remnant of them; who alive will blame us for the dead? Aſk heirs and ſucceſſors amongſt particulars? To the generality it would be needleſs to obſerve more than, that as diviſors are decreaſed the dividend is augmented.

And, if it decreaſes the people, it muſt of courſe leſſen the accidents and contingencies of the people, as much as it leſſens the real portion of human blood through that people. Diſeaſes are accidents naturally connected with animals, as in this particular with mankind; now, as it leſſens the bulk of mankind, it of courſe leſſens the diſeaſes; for have not ten thouſand men more maladies among them than only ten can be reaſonably ſuppoſed to be afflicted withal? We therefore abate the number of diſeaſes, contrary to our infamous charge--if this

ſhould be denied, we hope, that if mankind are by our means brought into many diſeaſes, we ſhall then be eſteemed by all wiſe men as the great improvers of the religion and virtue of the people of this land; the want of which, at preſent, we hope no body will preſume to deny. It has indeed for a long time been very piouſly and learnedly lamented: but all the whole body of learned and divine are not half ſuch certain and emphatical reformers of an immoral life, as the coercive leſſons enforced by one hearty fit of ſickneſs. Diſeaſes of the body are reſtoratives to the mind. As health is of concupiſcence, ſickneſs is the bed of contrition, on which the reformation of morals moſt vigorouſly flouriſhes; without ſickneſs to aſſiſt, the divines moſt ſtrenuous preaching is only to prune the vine without giving it ſun or water to perfect its cluſters; adverſity is not only the criterion, but the academy of virtue; and diſeaſes yield adverſity in abundance;

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therefore diſeaſes are the ſtock from which, through ſundry branches, that ſublime fruit is perfected: now, our bread is the rain which nouriſhes the tender roots of an happy reformation, as manifeſtly as the ſudden effects we obſerve from a temporary external application upon the poſteriors of the felonious delinquent, by the ponderous hand of ſome magiſterial flagellator; in which caſes it has been known to do very marvellous and ſpeedy cures. If we then are ſuch virtual reformers of manners, and effectual reprovers of vice, ſurely it will not be denied, that we ſhould be highly culpable not to uſe the talents we poſſeſs, eſpecially ſince we never could have a more open field to exert them in. No; it is a ſhameful ſin to hide one's candle under a buſhel, when ſo many are blundering and breaking their necks in the dark. The deſtruction of bodies is the ſalvation of ſouls.----As illneſs is the occaſion of amendment, and we occaſion

caſion the ſickneſs which induces the reformation, ſurely it will be allowed us, that as cauſes of that effect, we affect that cauſe.

Gluttony is a crime of that deteſtable and horrible ſhamefulneſs, damned by every moraliſt as the moſt brutiſh and ſcandalous vice; for it brings on a plethora; redundant nutrition creates luſt, and an infinity of ſubſequent enormities. Now it muſt be remarked, that our new invented bread never brings on theſe effects; for let a man eat and gorge till he burſts, it does not produce the leaſt nouriſhment imaginable. Now gluttony is a harlot, which leads men into all manner of diſorderly and immoral practices: men never went a whoring after that ſtrumpet as at preſent, and our happy invention prevents the evil conſequences that would enſue thoſe libidinous delights of the voluptuous. Provided this was not

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really the caſe, is it a difficult point to maintain, that the people do not receive any real inconvenience from being deprived of health, which has hitherto been falaciouſly reputed one of the greateſt human bleſſings. Let us then only put the queſtion, Is there any thing which men generally neglect that is of value? What is more deſpiſed than health, which is ſuperſeded by every trivial indulgence? As men then only neglect things of no value, and health is neglected of courſe, health is a worthleſs poſſeſſion; and, of conſequence, if this our new ſort of bread only deprives them of a thing without value, they receive no injury from it, and are not injured by the moſt poiſonous qualities, as has erroneouſly been the vulgar opinion. If this truth does not come fraught with full conviction to ſome ſaturnian geniuſes, let them obſerve how all degrees of people reject and diſregard health, poſtponing it to every or no occaſion; and

they

they will need no farther conviction. *What every body does muſt be right.* The man of pleaſure gives it for a dirty ſtrumpet; the debauchee forfeits it for the delicate indulgence of a luxurious repaſt; and what man is that who will not ſuffer the ſevereſt paroxiſms of the gout rather than withſtand the temptation of a bottle of arthritic Burgundy, or ſparkling Champaign? Now, if great men do theſe things, our argument againſt the value of health is controverted by their example.

Nay, another manifeſt proof of the ſmall value of health may be drawn from the little regard taken to provide for the ſecurity of it among the ſubjects in this realm: for can any man be ſo vain of his own underſtanding as to think, in oppoſition to his betters, in matters belonging to that ſtate, which even ſuffers the moſt deſtructive practices to health; as dram-drinking, luxurious and vo-

luptuous gluttony, drinking adulterated teas, and other debaucheries no leſs pernicious to health, which all paſs with impunity, nay are precedented by the great, amongſt whom luxury and elegance are the ſame thing, and temperance is defalked as the moſt opprobrious crime. So alſo, if we are the cauſes of the deaths of infants in nonage, by means of this bread, as is affirmed, happy are we who have the prayers of the innocent in heaven; for ſurely they cannot there forget their greateſt benefactors on earth, who ſent them thither immaculate, and free of the leaſt blemiſh of ſin, to oppoſe their entrance into the divine manſions of eternal extacy and celeſtial felicity, which dreads no compunctions.

Tho' he accuſes us of the contrary, yet our adverſary ſeems to have obſerved this, otherwiſe it would not be eaſy to account for a phyſician's attacking a body

of men, who, by his confeſſion, are the principal producers of diſeaſes, the very means by which all of his tribe gain their ſupport; and it is not a time of day to become public-ſpirited: fall to it by the ears, and quarrel with one's own intereſts, to us ſeems a ſtrong proof that our opponent's name is either adſetitious, or elſe he certainly regards us in reality as not the inductors of ſo many diſeaſes as he aſcribes to us; but rather, on the other hand, looks upon us with a jealous eye, as the decreaſers of the diſorders among the people, an alarming ſight to the medical gentlemen!---If he did mean to accuſe us of letting looſe ſuch evils among the people; and if he is really one of the faculty, he ſurely ought leaſt to be ſcandalized with practices which contribute ſo greatly to the emolument of his profeſſion: gratitude to our trade ought at leaſt to have ſtifled his reproaches; or, if he muſt needs be reforming, he might have

made a paſs at other trades, which are not ſo helpful to his own calling: he would have ſhewn himſelf (though leſs honeſt) more cuuning thereby. If the bakers ſlay ten thouſands, there are others who claim a merit of ſlaying thouſands at leaſt, as this author obſerves, vide Treatiſe of Poiſon Detected.

Poſſibly, indeed, this gentleman may be deſirous to explode the uſe of theſe our mixtures, merely from their being ſo happily attemperants to each other, that they cannot each exert its malignant property in their utmoſt power, but the other acts as a reſtraint upon its evil qualities. Perhaps this diſciple of Paracelſus may obſerve this, and be diſpleaſed that we do not mix our ingredients in a more prepoſterous manner, and ſuch as might be more productive of human maladies; for is not the alcaline attempered by the aceſcent, and the aceſcent by the alcaline reciprocally?

Allum

Allum is an excellent aſtringent; lime a fine medicine, has found its way to the preſcriptions of celebrated phyſicians, and ground bones, eſpecially human, are moſt admirable abſorbents, and correct crude humours; ſo that we ſuſpect this author is jealous of us, and aware of that regard we may, in his eye, have to the health of mankind, as appears from our well-concerted judicious mixtures of bread with medicinal qualities.

The happy mixture of phyſic in food is a thought ſuperior to their tribe; and therefore they envy us, becauſe we take upon us to give a univerſal medicine; not that we think we have diſcovered the genuine alcohol, though perhaps nothing was ever nearer attaining the ends of that panacea *. Conſidering things

* We are told there is one Van Helmont, another noted advocate for the doctrine of Paracelſus, who ſpeaks of this alcohol or univerſal menſtruum.

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in this light, the accuſations and reproaches we have received from this member of the faculty for decreaſing the people, are phænomena which may be accounted for without conſulting Newton. Surely the people we have ſo conſidered then as to deſerve theſe rebukes from the faculty, ought to eſteem and reſpect us as their benefactors, tho' phyſician and apothecary too altercate and traverſe our eulogy.

That the phyſical gentlemen are aware of the uſefulneſs of theſe mixtures has a good degree of likelihood, from the influence they ſeem to have had with ſome very great men of the city, who are alſo no great advocates for the popularity of this kingdom. Theſe great men, we are credibly informed, have prepared an act to prohibit the further uſe of alum in bread, upon ſeverer penalties than any which at preſent forbid it; for if they thus deprive

us of the power to mix the only aceſcent, to correct the alcaline qualities of the other ſubſtances, ſhould this ſucceed, the conſequences will prove ſuch as may be more agreeably hinted at than explained. What will become of the people then? How will ſcurvies abound? How will the phyſical tribe enjoy themſelves? Then who will be the deſtroyers of the people? In ſhort, is it unlikely that this author, contrary to his public profeſſions, may privately either be offended with our modeſty, which does not let us exert our whole power of diſeaſing, but is content to ſlay moderately; or that we exert our depopulating power as we might; or open ſuch a breach for the introduction of diſeaſes, as might more avail the phyſical tribe, who derive their origin and ſupport from the fountain of human corruption. If this be the real motive of his writing, he might have ſpared himſelf the trouble; for as diſeaſed perſons beget unſound chil-

children, and of depraved conſtitutions, *ad infinitum*, in progreſſion they may expect pretty picking in very few years.

If that is not the caſe, eſteeming us of no ſmall importance, as we are the feeders of mankind;—can cauſe plenty or create famine, peradventure this author, who profeſſes to be hurried away by the public good, fearing leaſt harm might befal *us* from that plenty of bread we enjoy, even in the ſcarceſt times, knowing *our* temptations and its conſequences, was afraid that *we* might ſuffer, and the world loſe *our* kind ſervice and utility, by *our* too freely uſing theſe mixtures in our own bread. If that was his deſign we thank his love, and beg him to be under no concern on that account; for though there be famine in the land, thank God we eat the bread of plenty, and the food of our own increaſe; yet we will not, for the good we bear the people, deprive them of

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our ſervice and utility, by any prepoſterous taking of thoſe mixtures in our own food: the good we intend others bids us take particular regard how we eat thoſe mixtures ourſelves. No, we never eat them, for fear of an accident depriving the world of our very important ſervice.

We cannot but admire this author's perfect patriotiſm, if this was his view, to prevent the ſad calamity which muſt inevitably befal a city, from the loſs of ſo uſeful, ſo divine, a body of men as thoſe, who ſo much reſemble providence, by providing daily ſubſiſtence for the people. Was it his deſign to prevent us from falling a prey to our own gain, by our own hands, ſince no branch of ſociety contributes more to its ſupport, than that which maintains and feeds it; from us the rich and the poor receive their bread?

If a patriot, are not we ſo too, who knowing that our bread may derive

ſome poiſonous qualities from the mixtures we employ in it, have therefore not only made it as dear as poſſible; but alſo ſell as ſmall weight, and as ſcanty a portion as we poſſibly can for their money, doubtleſs through compaſſion and kindneſs towards them, that they may ſee we do not poiſon them but with ſome reluctance? Who but applauds the wiſdom of the gin-act? Our legiſlatrue viſibly remarking, that the ſale of that liquor brought no very great revenue, with the utmoſt degree of patriotiſm, laid ſuch a tax upon it, that now that liquor is become too dear for the populace to drink in hurtful quantities; ſo this happy act has nearly become the deſtruction of gin-drinking. Can any body charge the act to other views in the inſtitutors of it, than to perfect patriotiſm, except thoſe who may have inconſideration enough to ſuppoſe we have private views, in defrauding the people in the weight and price of that bread they pay us for?

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Will it hence be objected to us, that we defeat our own arguments, which attempt to prove, that by the uſing theſe mixtures we improve the morals of the people, by reducing their health, a full enjoyment of which is ſo pernicious to virtue, that by decreaſing the people we decreaſe diſeaſes; and that by them we do not ſend infants in ſuch numbers to the bleſſed manſions above, to the eaſe of many poor parents, who may have been alarmed by their family's increaſing faſter than the means of ſupporting them, &c. We deny the fact: for though we allow alcalies alone, without acids to attemper them, would be ſhamefully and apparently deſtructive to mankind; yet we do maintain it, that even while united according to our method, they are not without their deſtructive depopulating quality. Only by what we have juſt advanced, we would ſhew that the phyſician who expoſes our my-

ſteries, would have us perhaps be much more deſtructive to the human race than they really are; and that he is diſcontented with our preſent methods, as not enough productive of diſeaſes which he lives upon; for to retort his aſperſion, is not he one of thoſe people who live upon the calamities of his fellow-creatures? or to uſe his own virulent words, one of thoſe animals who feed upon the corruption of decaying bodies?

But arguments in favour of the utility of our great and important invention crowd in ſo faſt upon us, and preſs upon the pen ſo thick, 'tis almoſt impoſſible for judgment to take ſuch notice of the children of imagination, as to be able to regulate their departments according to the due diſtinction of ſubordination, and to ſee that each is introduced with the decorum of decent propriety and ſuitable ornament. As if our ſpirit was

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elevated to a degree of exhalation level to the grandeur and importance of the ſubject which dictates to our quill. What a glorious thing it is for a man to feel himſelf animated with the warm ſatisfaction of a conſcious virtue, and bold aſſurance of the public utility, and noble integrity of his deſigns? The glowings of the ſoul, the faculties of the mind, and the benevolence of his heart, correſpond to inforce his great purpoſe, and uniting with conſcience, correſpond to elevate the happy man to a moſt exalted extacy. Every argument we ſuggeſt ſeems to raiſe our reader to a higher ſituation, where his view is extended as he advances up the aſcent, till at length he muſt with rapture admire the prodigious circuit of proſpect diffuſed around him, and the many noble ſcenes of utility and delight which will appear derivable from our vaſt diſcovery: the many advantages it includes muſt ſurprize him; their greatneſs muſt charm him;

him; their novelty pleaſe him, and the few diſadvantages which oppoſe their introduction to common uſe, muſt raviſh his ſoul to ſuch an elevated alacrity, that he will not repent the pains he takes in the peruſal of theſe papers: and every modeſt man, though he may fancy he perceives ſome incongruity in our arguing, muſt rather ſuſpect his own comprehenſion than our underſtanding, and naturally ſuppoſe all ſeeming inconſiſtencies not to be real ones; that ourſelves have ſome deſign in that appearance, beyond the ſtretch of his capacity to attain a knowledge of, and which, if we had perceived it proper, he might have found it difficult to comprehend; therefore it is fit we let him know, that upon all ſuch occaſions he ſhould eſteem us infallible; and, with becoming deference, poſtpone his own to our judgment. I ſpeak as an author.

It is a melancholy proof of the depravity of the preſent times, and a demonſtration of the unhappy want of due encouragement to all uſeful diſcoveries at this juncture, to find that a ſubject ſo ſtriking, and convincing of its own vaſt utility, ſhould ever have the leaſt occaſion to be inforced by arguments, ſince every mind muſt naturally, though never ſo ſteril, produce abundant reaſons to confirm the ſame, as is apparent to us from the effects we feel.

Not to mention the vaſt importance of our own company to the public, for we are a very great and reſpectable body of men, and of conſiderable weight and authority in the community; who perhaps are more benefited by the uſe of theſe mixtures in bread than any other people.

But we would only aſk any reaſonable man, if it is probable, or at all likely, that

that ſo reſpectable, ſo antient, ſo diſintereſted, a body of men as our trade compriſes, and ever notoriouſly did compriſe, ſhould think of doing to the people they ſupply with food, any thing that may hurt the people of which, as a community, themſelves compoſe a part, which would be really to injure themſelves, a thing we would by no means be guilty of? On the contrary, it is certain that we are particularly benefited by theſe mixtures, much more than the reſt of the people ſuffer: the community therefore, the people we ſerve on one part, and ourſelves on the other, are gainers by the invention of this new kind of food, in proportion as our advantage from them preponderates over the advantage to the people of our not uſing ſuch mixtures. In other words, if we bakers, one part of the community, gain by theſe mixtures in a ſmall loaf twopence three farthings only, and the man who eats the ſame, another part of the com-

ſame community, ſhould loſe by that bread by conſumption or ſhort weight, &c. the value of a penny farthing, it is evident the community is a gainer of at leaſt three halfpence clear profit; ſo that the man himſelf who bought the loaf is in ſome part a profiter as well as ourſelves, who are both parts of the community *, which is improved by our means, and to our honour and glory.

It would be an endleſs labour to enumerate the many vaſt advantages accruing to the community from the conſtant uſe of no other bread; a few more of them, however, ſhall not eſcape our notice.—That we receive conſiderable advantages from theſe ingredients, inſtead of flour, in the bread we ſell, we hope none will doubt, for it is to be notified, that tho' we have changed the quality from the old faſhioned wholeſome brown bread; and tho' the ma-

* Vid. Cicero de Offic.

terials are, thank God, plenty and cheap enough, yet we can by no means entertain any thought either to increaſe the quantity, or decreaſe the price of this food, therefore we ſhall be greater gainers by it than the ſort made of wheat flour.

Beſides, by means of theſe white matters, we can more eaſily ſatisfy the general clamour for white bread; for thoſe mixtures make it ſo very white, that even lime, chalk, whiting, or ground bones, ſhall not be whiter; and there is not a more charming cloak to cover naſtineſs, a thing we are very much ſubject to; by means of theſe mixtures, we may be as negligent of cleanlineſs as our eaſe demands, and be very little concerned at inviſible dirtineſs; and we can ſatisfy the people who hunger after white bread, at a much leſs price to ourſelves, much leſs care to be cleanly, than if brown ſhould become requiſite. Cleanlineſs or wholſomneſs are but little regarded by the

the populace :--'tis whiteneſs, no matter whence it derives that deſirable quality.

That moſt exalted man; that vaſt amazing prophet, ſublime poet, deep Philomath, prodigious almanackographer, and renowned politician, poor Robin, expreſsly affirms, that

War begets poverty; poverty peace:
Peace makes riches flow (fate ne'er doth ceaſe)
Riches produce pride, pride is war's ground,
War begets poverty: ſo the world goes round.

Who can doubt the veracity of this arch maxim of ſo marvellous a genius? The truth of it is amply verified by the people of this realm. The great exportations of grain, which have in times paſt by our ſt--- been thought neceſſary to prevent too dangerous plenty, that cauſe of inſurrection, evince its certainty; men naturally become proud, ſturdy and turbulent, upon abundance: it was the caſe of the Iſraelites of old. The ſtaff of life, admitted to grow

too long, is a very unruly, perilous, ſort of weapon: our great men have therefore, obſerving the celebrated politician above-mentioned, happily reduced its length; and we, to complete the ſecurity of theſe realms, have broken the ſaid unruly ſtaff by means of our mixtures; ſo that it is now reduced to a very inoffenſive condition.

That we increaſe the quantity of bread by our additional ingredients ought not to be any objection to the due encouragement and permiſſion of our uſeful arts; for tho' we ſeem to increaſe the plenty of the land, yet as our mixtures are totally void of all manner of nouriſhment, they make the people quiet, feeble, inoffenſive, and harmleſs. If the grain produced in the iſland be privately exported to the French, the devil, or any body, ſo that the Engliſh do not come at it; and if we are but encouraged in our noble diſcovery, and permitted, as

we

we have been, to make them bread chiefly of lime, chalk, bones, &c. in vain ſhould any fears about the Engliſh ſpirit, or exertion, or bravery, transfix the heart of any ſenſible man, tho' never ſo much their abuſer, their oppreſſor, or their enemy public or private, they will be meek as doves, and gentle as tender lambs; the Britiſh lion will be ſo harmleſs and patient a brute, that many people will be apt to ſay he really was only an aſs in the lion's ſkin.

Conſidering therefore our influence upon the manner and lives of the people, it will not be wondered at if we do not relinquiſh all title to ſome ſhare of honour from the moſt glorious immortal adminiſtration of public affairs; and, ſince we have thus ſerved the public, is it more to be admired our patriotiſm, which ſerved our country ſo greatly, or our modeſty which never deſired a penſion for it, ſeeing ſo many enjoy very great ones,

ones, without half the merit to plead in their favour?

But now we have mentioned the pensioners, we cannot forbear to notify to the people of this land, upon whom, lulled in sleep and inactivity, those night-mares perpetually ride; like a *caput mortuum* or *vis inertiæ* to the community: that this burden, which all wise men seem at present very well persuaded to get rid of, a thing which has for a long time been by them rather to be wished than expected, by a proper attention to our project, that blessing may be as reasonably expected as coveted.

As then some dislike might arise against our design, if it had been openly directed at any one body of men, of the least service or use to the public, for the endowments of head or heart; we shall not provoke their censure, if we should chace the drones and caterpillers from

the ſtate by our mixtures, which, like the ring of Simon Magus, may be wonderful at the expelling of devils.

Let then an order of council, or act of parliament be made, that every penſioner of this realm, and every placeman, ſhall not, on pain of forfeiture of their emoluments, be known to eat any other ſort of bread than this our new compound: by which means the people will very ſpeedily find their ſhoulders eaſed of the moſt ſad and grievous burden that ever oppreſſed the drudges of cruelty. And if once they get rid of the preſent incumbents, I warrant their future exemption from it: for no man who has his wits about him, will ever accept of a penſion; and all the reſt who do it may be eſteemed a ſort of *felones de ſe*, who, weary of this life, had rather die the moſt ignominious of deaths in their country's diſgrace and undoing, than dare to incroach upon the

the proper buſineſs of a Tyburn operator.

But, tho' our notable diſcovery prevents pride and turbulence, which are the pernicious weeds apt to ramp and grow high upon the dunghills of plenty, yet, moſt admirable diſcovery indeed! it alſo prevents any inſurrections and commotions among the people, on account of famine and ſcarcity, which are not leſs apt to produce diſturbances. It is a remark we have often made, and of which no ſtate ſhould be ignorant, that "The people are a kind of beaſt, and that "whoſoever rides upon the ſame muſt "drive with an even hand, neither al-"lowing too ſtrait nor too ſlack a rein." Now, as our new-invented bread yields no nouriſhment, there needs be no apprehenſion from a plenty of ſuch food as debilitates and impoveriſhes the conſtitution, and diſanimates the heart; ſo that a people can never exert themſelves to vindicate abuſed loyalty, or thoſe

ſtabs which have laid their liberty expiring upon her death-bed.

And again, it amuſes the people with an appearance of plenty, without endangering the knowledge of genuine, tho' artificial, ſcarcity; ſo that neither the real famine nor the apparent abundance produces any riots or inſurrections. They may enjoy a plenty of this feaſt without danger; and we may ſay with the poet Craſhaw,

See here an eaſy feaſt that knows no wound,
That under hunger's teeth will needs be found
A ſubtile harveſt of unbounded bread.
What would ye more? Here food itſelf is fed.

It is alſo worth notice, that by cauſing a vacancy in our iſle our diſcovery will afford a fine opportunity for the introduction of G------s by thouſands, to enjoy all the beſt poſts and privileges of this kingdom; and we promiſe they ſhall eat only honeſt bread of flour, and not our new invented ſort, which ſhall only be given to the Engliſh: by this means,

as foreigners increaſe in the land, to its infinite bleſſing, and the vernaculers decreaſe and degenerate, in time they would intirely be ſupplanted by G----s; and our k--- would govern them alone, a thing he ſeems much to deſire, and in which, it happens, every well-wiſher to theſe realms moſt ſincerely concurs with his m-----'s pleaſure.

And, ſince it is well known that popular clamours riſe extremely loud at preſent, with reſpect to ſome very ſecret and myſterious public tranſactions, the mighty advantages atchieved to the ſtate, at this juncture, by our vaſt diſcovery, to abate the turbulent ſpirit of reſtleſs men, and to keep the many under due ſubjection to the few, are ſcarce enough to be admired, what remuneration can equal our merit? Yet ſuch is our well known modeſty, that nothing but our patriotiſm can equal it; and, as we would ſpare our country the additional burden

burden of new penſions, content would we be, if we might ſee that notorious, clamorous book called Poiſon Detected, which is manifeſtly wrote to ſuppreſs the uſe of our grand diſcovery, burned by the common hangman, and its author d——d to the moſt exquiſite puniſhment; for tho' we have privily defam'd and publicly vilified him; tho' we have employed critics to damn it; tho' we have threatened, nay tampered with the bookſellers, yet it will make its way in the world, if ſuperior authority does not interpoſe to impede the progreſs of ſuch inflammatory truths, impudent aſſertions, infamous rebukes, and reproachful expoſures of myſteries which are by no means availed by development; to the diſhonour of the bakers art, the ſubverſion of their emolument, and, as he pretends, for the good of the people.

Nay, tho' the ſuperfluous grain, occaſioned by an equivalent of our addi-

tional mixtures, ſhould not be carefully exported, the ſtate needs to be under no apprehenſion on account of the plenty we cauſe, for all the corn that is not exported, will be happily conſumed by thoſe much encouraged and uſeful members of human ſociety, the diſtillers of ſpirits : ſo what by means of the bread they eat, and the gin they drink, pleaſe God there will ſoon be liberty and property enough in old England : there will be few people to many poſſeſſions : good fellowſhip will abound.

But if, after all the precautions we have taken to prevent a ſcarcity of proviſions, which will alſo as well as plenty produce inſurrections; if after all the profeſſions of patriotiſm we have made, we ſhould be ſuſpected of intereſted views ; if after the uſe of our bread there ſhould ſtill remain a ſpirit of exertion, and the true old Britiſh ſpirit ſhould not be radically deſtroyed, we have a ſcheme to redreſs all theſe grievances moſt effectually,

fectually, and profitably to our government, which we would dare to propoſe if we thought it would not carry too much conviction of its utility along with it, to gain approbation.

Let there be then inſtituted a decree, enjoining a ſtrict faſt one day every week; this would be productive of every purpoſe required; and ſeems to be the only contrivance ever hit off by the ingenuity of man, which may ſtand in competition with our new-invented bread for the great good of its general uſe, and the few inconveniencies attending the ſame. So that to mention one other national advantage attending a proper encouragement of our bread, and this ſublime hint of exalted policy, which we have juſt exhibited, with humble deference to that mighty patriot Jacob Henriques,—the ſavings of grain, which would be annually five million buſhels; ſuppoſing that we ſhould ſo far indulge the people,

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as to allow them one-fourteenth part of corn-flour in their bread, which being expoſed and ſold in foreign markets, would amount to one million and an half, at three ſhillings per buſhel; add to this one-ſeventh of the fourteenth part of flour weekly ſaved, by the faſt we propoſe, allowing the people at nine millions, giving one ounce of flour per diem, which will amount to one million five hundred ſeventy-three thouſand one hundred and thirteen pounds, eleven ſhillings, and two-pence three farthings, all clearly ſaved, allowing of ſome ſmall charges, which appropriated ſolely to that uſe, would in about ——— pay off the total debt of the nation.

Or ſhould a ſcheme be adopted to pay off the ſaid debt of the nation by life-annuities, a very good ſcheme it would be; and if all and ſingular of the annuitants were, by act of parliament or order of council, prohibited to eat any

other ſort of bread than this, we would recommend to the public uſe, that burthen would be very ſpeedily diſcharged from the back of old England.

In what has been ſaid we hope no perſon will accuſe us of ſelf-intereſt, or want of patriotiſm; the firſt is ſufficiently evident in all we have hitherto ſaid, and the latter muſt appear to every one as plain as the noon-day; for we have not aſked any penſions or gratuities for the benefits we have communicated to the people, or the many great plans of national utility propoſed by us, in which, as we believe there to be ſome degree of merit, it would be preſumptuous to expect any recompence. We are not ſo ignorant of B——h policy, as to expect any notice of that kind upon our merits; and we can very eaſily excuſe our country, if we ſhould not receive that ornament about our necks, which ſo often decorate men of note; be carried to the

three-

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three-legged arch of triumph, and then exalted to an advanced height, in token of our good ſervices done to our countrymen, and as a recompence for our deſerts: that the very people we have honoured, ſerved, and benefited ſo remarkably and notoriouſly by our arts, may be ſpectators of our advancement and glories, may applaud the public notice taken of us, and avail themſelves of the precedent we ſet them.

As theſe are rewards which we cannot expect to receive, more the pity; in any other country our ſignal deeds would not have eſcaped unnoticed and unrewarded ſo long as they have in this iſland.

However, we do not repine by any means at this neglect, for we cannot attribute it to any thing elſe.

It is ſaid (and a good ſaying it is) that merit is its own reward; this ſeems

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to be the reaſon why in all wiſe ſtates no other is beſtowed upon it: it would be no great compliment, 'tis ingeniouſly concluded, to offer a gratuity to thoſe particulars, who are able to do favours worthy the acceptance of a whole country. Nay, rewards are not more properly with-held from the man of merit, than they are conferred on him who has none; however new the aſſertion ſeems, we do not doubt our ability to make it appear with as much veracity and juſtice, as it may do with novelty.

Fortune then provides for the deſtitute relicts of nature; and nature acts the ſame kind part towards the abandon'd outcaſts of fortune: this they do almoſt invariably, with a reciprocal benevolence; it would be inhumanity and the moſt cruel injuſtice, ſhould either neglect the refuſe of the other: ſo there are no frightful chaſms in the world; defects of purſe in the one are balanced by the treaſure of

head; and what the other wants of intellects, is recompenſed by the plenitude of his pocket; ſo neither can reaſonably complain of ill treatment, and nature and fortune are both juſtified. The ſtate ſeems but to be the handmaid of both, and very kindly and benevolently gives poſts and penſions to thoſe men, who have not the conſolation of conſcious virtue or merit, and the pleaſing reflection of having done good to mankind, to enliven their gloomy ſouls, which would elſe be in a ſtate of perpetual and moſt melancholy deſpondency. What beams are ſo gladſom or reſplendent, as thoſe which reflect upon the ſoul from her own virtuous deeds? This is ſo true, and ſo well obſerved at preſent, we may almoſt invariably remark, that if a man enjoys a penſioned affluence, it is a ſure ſign that either nature or virtue have been mighty parſimonious of their gifts to him, or elſe he had not been thought an object worthy of national promotion;

and if he be neglected and deſtitute, 'tis a ſhrewd indication that he is poſſeſſed of ſome merit---thus out of a moſt judicious munificence, it was the cuſtom of our late m------y ever to ſupply the deficiencies of nature by the liberal gifts of fortune. 'Tis certainly very worthy of praiſe. If a man has the misfortune to be a fool or a knave, as there are no hoſpitals erected for ſuch deplorable wretches, ſurely they ſhould be provided for; therefore to compenſate their want of grace, or of honeſty, they enjoy from the bounty of the ſtate, that competency which the head of the firſt could never have acquired; and the heart of the latter, which naturally precludes its own credit with all wiſe men, would never have entitled him to, with any degree of ſelf-ſatisfaction.

Beſides, the titles of deſtroyers of their country, which theſe wretches ſo juſtly ſhare, muſt make very deep wounds in every heart that is not entirely abandoned by conſcience; and greatly hurt every

man who is not totally bereaved of that great bleſſing, vulgarly called common ſenſe.

But the good man is amply ſatisfied with the pleaſing aſſurance, and conſcious ſuperiority of his more bountiful endowments from nature: he enjoys the greateſt felicity; it would be prepoſterous, indeed, to think of making him any gratuity; it would be carrying coals to Newcaſtle. Solomon affirm'd the treaſure of wiſdom is above all other riches. All philoſophers allow virtue to be the chief opulence; in ſhort, there can be no genuine riches without that thing they call virtue, and what may ſeem as ſtrange, there can be no poverty with it; which evidently proves the great wiſdom of thoſe men, who only give their favours where nature or virtue have denied theirs: beſides, it is humane to comfort with gifts and remunerations thoſe poor men, who may happen to be ſo unfortunate as to poſſeſs

no other merit. 'Tis ſome alleviation to the miſerable wretch who has but juſt ſenſe to know it; and perhaps the greateſt villain may feel the inquietudes of conſcience ſomewhat lull'd by the opiate of affluence; the only poverty is that of the head or the heart.

Zeno, ſhipwreck'd and deſtitute, ſaid he had made a good voyage; and Diogenes, poſſeſſed only of an old tub,

Which ſerved him for parlour, for kitchen, and hall,

aſked from the conqueror of the world no other boon, than that he would not interrupt his ſunſhine. Theſe two antient heroes of philoſophy had the ſame notion as our modern politicians, of the inutility of all other wealth than virtue and wiſdom to a good man, whom they ſuppoſe ſuperior to fortune; he frowns at her ſmiles, and ſmiles at her frowns.

My

My lord Clarendon has obſerved, '*that few men have done more harm than thoſe who have been thought able to do leaſt*; *and there cannot be a greater error than to believe a man, whom we ſee qualified with too mean parts to do good, to be therefore incapable of doing hurt*; *there is a ſupply of malice, of pride, of induſtry, and even of folly in the weakeſt, when he ſets his heart upon it, that makes a ſtrange progreſs in miſchief*:' Nay, Solomon ſays, '*it is a ſport to the fool to do miſchief*; *a ſtone is heavy, and the ſand weighty*; *but a fool's indignation is heavier than them both*.' A fool, as well as a knave, tho' capable to be but a ſmall friend, may become a very dangerous enemy; and it is one of the moſt exquiſite maxims of Machiavel, that every ſtate ſhould maintain a good underſtanding with the ſtrongeſt party; or, in other words, ſhould corroborate its own. Who then but admires the profound wiſdom of our betters, which certainly underſtands and

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adopts the precept of that politician? For of all mankind, the moſt numerous is that part which makes up the retinue of FOLLY. The king of fools is a very powerful monarch.

Since therefore we have evidently proved to every ſenſible man, that none but either fools or knaves ought reaſonably to be thought proper objects of penſions; it is ſcarcely credible, with how much compoſure we have ſeen ourſelves hitherto deemed undeſerving ſuch public notice.

If it ſhould chance that any of our courteous readers ſuſpect this digreſſion to be hauled in by head and ſhoulders without propriety, uſe, or embelliſhment, let ſuch perſons pleaſe to obſerve, that we happen to be of a very different opinion. As authors we are not obliged to give our reaſon, even the gentlemen Critical Reviewers of this age pretend

to

to damn whole books, without one argument to ſupport their depoſitions; and if ſuch courteous readers value their own reputations for ſenſe, they are in the wrong if they think to advance them by oppoſing our judgment. We have already told them, and a word to the wiſe is enough, that we never do, did, or have wrote down, as may be the cuſtom of ordinary authors, any thing without its private uſe and deſign, even tho' it may ſeem ſo when above the level of ſuperficial comprehenſions. Vide page antea.

We ſhall therefore return to our ſubject, and conclude with only juſt aſking the queſtion, If upon the whole then any arguments can be ſo weighty, as by their ſpecific gravity to bear down all oppoſition and to prevail; or can they be ſo ſubtilly and artfully contrived as to amuſe the people into a belief of any prejudice derived from our mixtures of bread, or to make them ſuppoſe, that it is not for

their

their real good to eat old bones and powdered ſtones, preferably to bread made ſolely of wheat-flour? Can any man be ſo obſtinately averſe to reaſon, or deſtitute of that bleſſing, ſo impatient of conviction, ſo retrograde to their own advantage, as to deny the truth and invincibility of our arguments? or ſo dull of conception, as not to perceive their prevalence? Should there be ſuch, let them read this little book over and over, and over again, till they are confirmed in this opinion, which no wiſe man will ever think proper to diſpute with them; ſhould they, as we have amply proved, aver and perſiſt in it, that our grand invention of feeding the people upon lime, chalk, whiting, ground bones, and allum, inſtead of corn, does create plenty in the land, abate diſeaſes, increaſe riches, pour bleſſings upon infants, quiet popular clamours, prevent inſurrections and the effuſion of much blood: Increaſe the revenue;—a great argument with our ſu-

periors, may pay off the national debt, and does greatly contribute to the emolument of ſo valuable, ſo conſiderable, ſo uſeful, and ſo juſt a body of men as the bakers.

FINIS.

ADVERTISEMENT.

We hear that a ſort of ſtone hand-mills, for the uſe of families, are likely to be much encouraged; which will, if not prevented, greatly diſconcert the meaſures we have propoſed in this little treatiſe.